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church. He was moved to take this step by the chilly reception of this idea of a congress by the Roman church, and especially when the American cardinal Gibbons, who is quoted in this book as promising, in a personal conversation with the author, his support to the proposed congress, recently denied having made any such statements. An unprejudiced reader of this book can have only one opinion as to where the truth lies in this question of veracity.—G. S. GOODSPED.

*L'idée spiritualiste.* Par Roisel. (Paris: Alcan, 1896; pp. 200.) This book belongs to the series called "Library of Contemporary Philosophy." No doubt it is abreast of the times, since it is a thesis directed against the rationality and ultimate value of the religion of the spirit. The author is an atomist of the order of Lucretius, and to him all ideas of God and a supernatural order are relics of ruined superstitions cherished by our savage ancestors when haunted by the fears of childhood. There is a parade of knowledge in support of these views, but an inability, profound and apparently unsuspected by the author himself, to distinguish between facts and theories and to judge evidence. Open to any page of the book, as, *e. g.*, p. 38—"The offering regarded as most agreeable to Jehovah and consequently the most efficacious was always that of children"—such is the author's fundamental basis of judgment for the religion of Israel. The conclusion is that, while this "idée spiritualiste" will for some time still serve as a refuge for human souls, yet the truth will shine forth ultimately and cause the "worship of nature," toward which we are making our way, to hold sway. This may be so, but its progress in all reasonable minds will be rather hindered than advanced by this feeble bombast masquerading under a deceptive title and dealing fast and loose with the facts. If the new religion, heralded by the author, can do no better than this, the world would do well to abide longer under the reign of the "idée spiritualiste."—G. S. GOODSPED.

*Theodore and Wilfrith.* By Rev. G. F. Browne, D.D., Canon of St. Paul's, London. (London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co., 1897; pp. 223; 3s. 6d.) The author aims to show the "sturdy independence" of the English church as against Roman aggression during this early period. The observance of Easter was changed at Whitby by the English "while maintaining their independence of thought and action" (p. 22).

"The most important event in the development of the national church" was Wighard's appointment to the archbishopric, 664, "'by